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INQUIRY into the Late

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OF THE

Roman-Inquisition:

Busily, and pressingly dispersst over all ENGLAND by the

JESUITS.

JOS. 7. 1.

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LONDON,

Printed in the Year of our Lord 1662.

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ME thinks it should be time to speak out, with as little care as we have need of apologizing, when the orderly Discipline of the Church, the just right of the Civil Magistrate, the priviledge of immediate Ecclesiastical Superiours, and the common good of Catholicks, now in hand are at once attaqu'd. I only declare this resolution at my first setting Pen to Paper (which really springs from the conceit of my own unworthiness) that if, while I am writing this, I understand any other bends his endeavours to prevent the mischiefs threatned, I shall withdraw my hand, and wholly rely on his; But if I hear of none, 'tis my hope, the Motives I have mentioned are abundantly sufficient to ingage any honest and couragious heart without any further *congé d'escrire*, to attempt the hinderance of such ruinous effects. To the point then:

Mr *Thomas White*, whose eminent learning may justly expect to be blustred at, and overthrown too, if its *Basis* be not proportionably solid, and its structure well compacted, had publisht divers Treatises, attempting the rigorous rationali-

ty of Philosophical and Theological Truths: The tenour of his Doctrine ran thus.

For *Faith*, he endeavoured to advance its growth by lopping off all excrescencies of erroneous opinions, how general soever interest or mistakes of *Probabilists* had made them; and to render it not only defensible, but infallibly victorious, by separating uncertain opinions, from the certain Doctrine of Christ and his Apostles, pledged to us as such by Universal Tradition. This was apt to anger those who drove a great trade in decrying all for Hereticks, who were not of their mind; that is, indeed who advanc'd not those Tenets which made for their Politick Interest.

For *Christian Practice*, his way was to place no goodness in external actions, but as they conduc'd to interiour perfection, and advanc'd charity; which was apt to spoil all Pharisaical cleansing the out-side of the platter, as also all superstitiousness, and superficial devotions; the gainful trade of too many.

Was not this enough think you to set on fire a world of byast men, and all those weak (though good) persons too who were apt to be led by their cry? Or do we wonder after all this, the general noise should be against him, and onely learned and unpassionate Examiners on his side? To proceed.

Subsuming under this method, he cast his eye on that point of Faith which concerns the Churches government by the Hierarchy, and saw that under a speciously-pious shew of making the Pope infallible in *defining*, and omnipotent in acting, all Episcopacie in the Church, but his, was destroyed, and onely the bare name left. He saw also that General Councils were all at once cast out of doors; For to what end should those assemble with such trouble to themselves and the whole Christian world, if the Pope alone could define Faith and appoint Discipline as certainly and efficaciously as with them? Ndy, be infallible even in matters of fact; with which new mad Heresie, the Jesuites (whose flattering Policie is now come to direct blasphemy) are indeavouring to possess all the ignorant or timorous,

or ambitious in *France*. Hereupon, to give the most natural, that is, the most advantageous growth to the ordinary or true Authority of the *Pope*, as constituted by our Saviour, inherited from S. *Peter*, and claim'd by the Title and Tenour of Universal Tradition; and to make it more defensible, he was oblig'd to seperate it from the opinionative point of the Pope's Extravagant Authority, lately introduc'd by flatterers or the human policy of that Court; and also, that he might maintain dispersit Episcopacy, to oppose the engros'd one, which was inconsistent with the former.

Beginning then at the root (as his way is) he confuted, and (in the quality of a private Divine) censur'd that dangerous Principle of the Popes personal Infallibility, as Heretical and Arch-heretical. Hence, his *Sonus Buccinæ* which censur'd it, and his *Tabulæ Suffragiales*, which proved at large the justness of that censure, by all imaginable Arguments a Catholick Divine could use, were both condemn'd indeed, but neither of them confuted, which done, the angry rod of Condemnation was laid by a while till of late a *Jesuite* oppos'd his *Middle State*. Mr. *White* answer'd the three years Labour (for so long I am sure 'tis at least since the *Jesuits* began to write against that Book) of that Author, and in likelihood of the whole *Society*, in three weeks. Must their credit sink, and any one thrive that presumes to be learneder then they? No; If Reason refuse them her Patronage, Authority shall step in and maintain them in despight of Reason. And indeed 'tis well known they neither love nor care to defend themselves by Evidence of Reason: Authority is their best weapon; and the more blindly and confusedly it is carry'd, the better for their turn. If they with any sleights can get some great Men, or a multitude of inferior folks to say as they do; your Arguments are answered; and they protect themselves by crying up those great Few, or final Many, for Infallible. Instead of Reason then, out comes from the *Roman Inquisition* a Condemnation of all his Books together, good and bad, Printed and Manuscript, examin'd and unexamin'd, seen and unseen: And this, brought in huggar-

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muggar, into *England*, is preſt by the paſſionate men for *Faith* to their weak Adherents; who are made believe that they are forbidden under heavy Cenſures to read his books, nay perhaps bound to hold him an Heretick, or what elſe they liſt to propoſe to their blindly-obedient Subjects. This, (abſtracting from the truth or falſehood of Mr. *White's* Doctrine) is the ſubject of my preſent complaint: In preferring which to all Candid lovers of Truth, and good Subjects to our Engliſh Laws, I make this

FIRST DEMAND.

SUppoſing this Condemnation be no perſonal Act of the Pope's, as *Bulls* and *Breves* are, but only an Act of the *Roman Inquiſition*, which of courſe bears the Popes name, as all other Acts of the Courts of Judicature in *Rome* do, where the Pope is both Spiritual and Temporal Lord; whether it be not moſt abſurd, prepoſterous, and diſſonant even to the diſtinctive procedure of the Roman Court, to confound and equalize thoſe two ſorts of Actions, which 'tis known the Church and that Court look upon with ſo great a difference?

SECOND DEMAND.

VVEre it indeed a *Bull* or *Breve*, or, (which is a thouſand times more) a Decree of a Council, belonging to Diſcipline, yet whether it at all obliges till legally ſent or brought into the Country where they pretend to bind; either by the domeſtick Biſhops, who aſſented to it, if it be a Councils Canon, or by known officers of the Court of *Rome* appointed for ſuch purpoſes? Certainly, if in any caſes, Order be to be obſerved, it ſhould in thoſe which are to be obligatory, leſt excuſe of ignorance be left to cloak the Subjects diſobedience; and conſequently we ought not to think any private Travailer, or common Carrier,

rier, much leſs a *Jeſuite* (who is not onely a particular Enemie to the party condemned, but has not the leaſt Authority in the Church, nor can have, as ſuch, no not ſo much as of a Paſtor of a Pariſh) we ought not I ſay to think ſuch a one a competent Officer to enjoyn the duty of acceptance; no more then the bare being of it in print, a ſufficient promulgation. And what ſpeculation aſſures neceſſary, the practice of the Court of *Rome* confirms, which has it's *Nuncio's* in ſeveral places to ſignifie their Pleaſure and Commands in their reſpective Diſtricts, where they think it prudent, that *is*, where they hope they ſhall obtain to be obey'd. Let then the ſpreader or preſſer of thoſe Decrees, and much more of an Act of the *Roman Inquiſition*, be ask't by what Authority he promulgates them; demand his Patent or Order; and if he know none, he is convinc't to be a buſie fellow, and (his Action being oppoſite to our Catholick Engliſh Laws,) a deeply puniſhable Offender to boot. 16 *Ric.* 2.

THIRD DEMAND.

WHether any of the three Decrees laſt mention'd, even though *legally ſent*, be held obligatory in any Catholick Province till *accepted* by the Civil and Eccleſiaſtical State? Experience teaches us the contrary in the moſt Authoritative of theſe three, Canons of Councils; ſince 'tis known thoſe of the *Council of Trent* oblige not in ſome Catholick Counties, and the reaſon conſtantly render'd, is *becauſe they were never received:* We ſee alſo that Roman Decrees are frequently diſaccepted by Catholick Counties, and even *Nuncio's*, if they too zealouſly preſſe them, forc'd to flie and hide their heads for acting againſt the juſt Right of the Civil Magiſtrate, as of late years the buſie-Jeſuited *Internuncio* of *Bruſſels*, was by the Senate of *Brabant*. I preſume then I may give a Negative Anſwer to this *Demand:* I am ſure no French Subject durſt, nor truly Loyal Engliſh one ought to ſay the contrary.

FOURTH

FOURTH DEMAND.

WHether the Ecclesiastical Governors either dare in prudence, or will in Loyaltie receive an Act of this Nature without leave of the civil Magistrate? And whether it be ever likely such reception will be yielded to? This I know, when the intollerably scandalous *Apologie of the Casuists* put out by the *Jesuites*, was about to be condemned by the *Sorbon*, and that the blow was judg'd unavoidable, the *Jesuites* endeavoured to get this Clause inserted against the Provincial Letters, *Quae non probat facultas, utpote quas audivit Roma damnatas, which the faculty approves not, because it heard they were condemned at* Rome: And though this were but an occasional glance, and imported only a non-improvement, yet because they mention'd the Roman Inquisition Act as the reason of their non-Approbation, see how tender the State of *France* were of it. The Advocate General *Mons. Talon* sent for some prime *Sorbon* Doctors, ratled them soundly, and told them *that that Clause was contrary to the Customs of the Kingdom, that it could not be used without acknowledging the Inquisition, and that it would not be suffered*: And can we think we owe less obedience to His Sacred Majestie and our English Laws, than they in *France* to theirs? Or do we conceive it less illegal to bring the Roman Inquisition into *England*, than 'tis in *France* to bring it in thither? In *France* none, without the Princes leave, may receive any Act of the Roman Inquisition upon this Motive, because it is theirs, or expres their non-approvement, because that Tribunal has done so. In *England* quite contrary, these disloyal men tell their Adherents none dare refuse such Acts, or hold them unobliging, and upon this sole Motive, because they proceed from that Inquisition. The Laws of our Catholick Ancestors strictly forbid the extolling the power of the Bishop of *Rome*, that is, debar his extraordinary Authority; these men and their followers go further, and presume not only to extol beyond measure the

Popes

Popes power, as Head of the Church, but even that far leſſer one of the Roman Inquiſition, and make it domineer over the Engliſh Subjects without the Magiſtrates licence. Thus incroachment would come in by inches, and invading the juſt rights of the Civil Power, advance towards that proud and ſcandalous Doctrine of depoſing Kings, which the Roman Court of late times by its Decrees, has too much and too often abetted; and hence is this buſle of the Jeſuites to preſerve this principle alive, though they ſee it not ſeaſonable now to preſs it home to the Concluſion. But they meet with honeſter and better principled ſpirits among all but their own party, as the loyal-hearted Catholick Clergie, the ancient Religious Order of S. *Bennet*, and other Regulars, whoſe perfect ſubmiſſion to the Laws of their Country in what touches not Faith, is incapable of the leaſt blemiſh, other then what is imputed to them by occaſion of the Society of ſuch falſe brethren, againſt whom they do not publikely enough declare, and ſo are ſometimes miſtaken by ſtrangers to hold their Opinions: Taking then the Negative of this *Demand* for granted, I advance to my

FIFTH DEMAND.

WHether it appear not to be moſt unſeaſonably illegal, and even ayming at the ruine of all the hopes of mitigation now endeavoured, to attempt and preſs at this time, as the Jeſuited party does, the ſlavery of Engliſh Catholicks to the Roman Inquiſition? I conceive the Fact and the terms evince it ſo plainly that it needs no proof.

SIXTH DEMAND.

WHether it be not the height of Paſſion and Unchriſtianiſm to urge ſuch Decrees, as matters of Faith? Tis known ſome Divines, among whom is S. *Auſtin*, place the

Rule of Faith in the diffused body of Christians, and make their acceptation the last and best Test of even a General Councils Infallibility in Faith-Definitions: Many deny a Council without a Pope to be infallible; more a Pope without a Council, or the Pope with an inferiour Council; Almost all an inferiour Council without the Pope, but none till our unhappy dayes had ever the audaciousnes to say that an Inquisitions Decree toucht faith, either as to its constitution or dissolution, or had the knack of personal infallibility annext to it; nor, God be praised, dare they now say it, but in corners among their abused Bigots, from whose mouths you hear the Eccho of their deluding Instructers.

'Tis known that *Inquisition* goes to work like prudential men, he understands very little of that Court, who imagines the Pope or Cardinals trouble themselves with reading all those Books that are propos'd to their Censures: Their way is, to commit the Perusal of them to some Divines, who (as the world has gone for these few late Years) are either Jesuites or Jesuited, that is, inveterate enemies to the party we treat of; upon what score I told you formerly. Their Information given, they trust it, and proceed upon it, but yet very gingerly and abstractedly. In common, that Court sees that Mr *White* opposes their Paramount Authority, by which they project the domineering over both Princes and Hierarchy, this is enough to make them think fit to blemish him; If then those good Divines tell them, that he has Erroneous or Heretical Propositions in his Books, [and what will not they call so, if against their Interest] all the branding words shall in; but you may sooner squeeze water out of a Flint than get these Divines determine which are *erroneous* only, and which *heretical*, for fear Mr *White* should prove the better Divine, and justifie the points to be both Catholick, and needfull to be spoken, which would quite spoil all.

Seventh

SEVENTH DEMAND.

WHether it argue not that the paſſion and intereſt of theſe men is above their love of maintaining Catholick Religion to blaſt not only the name of an Author who has written ſo advantagiouſly and ſolidly for Faith, but even thoſe very Books which ſo incomparably defend Faith and its Rule? Let *Ruſworths Dialogues*, *Apology for Tradition* and *Controverſie-Logick* be examined (to omit others) and ſee whether ever the Heterodox party were either ſo ſolidly confuted, or Faith ſo radically ſtated; yet are theſe Books condemn'd too with the reſt, what more diſgrace to our Cauſe could even a *Presbyterians* heart wiſh?

Conſider how manfully the Catholick Controvertiſts, who have followed thoſe Principles, have defended Faith, and triumpht over oppoſite Errors; and then judge whether it be conſiſtent with theſe mens pretended zeal for Religion to ſacrifice the beſt champion and ſtrongeſt fortreſſes of our Faith, as controverted, to their politick Intereſt; and to endeavour the overthrowing ſuch rampires of the Popes Faith-taught, ordinary and lawful power, that they may flatteringly advance his opinionative, unlawful and arbitrary one; On the other ſide, look on the pittiful Defences theſe men ſubſtitute in ſtead of thoſe ſolid ones; evidenc'd infallibility of Authority ſhall be beat down, and all Faith finally reſolved into a blind *afflatus*, a hole as dark as the worſt Fanaticks private ſpirit. Solid reaſon ſhall be laid aſide, and aierie quibbling in a wordiſh Teſtimony taken up in its ſtead, which can conclude nothing: What miſerable toſſing of words too and fro, to the extream prejudice of the Catholick cauſe, is found in *Schiſm unmaſkt*; yet (conſidering their way) we have reaſon to beleeve that the nerves of their whole Body were all ſwelled by their moſt vigorous ſpirits, to advance ſo feeble a ſtroke. Nor can any ſee how we may expect better helps from their Principles, which tend to the diſgrace

of Universal Tradition, and fix their best hopes on personal Infallibilities. *Knots* voluminous Encounter with *Chillingworth*, and *Fishers* with B. *Land*, remain sad Instances of the Catholick cause, left dangerously exposed, not through want of grounds, but by a voluntary desertion of Catholick Principles, to follow those of Interest and Flattery.

EIGHTH DEMAND.

WHat is to be said of those, who when they list get anything condemn'd at *Rome*, to blast Catholike Writers that oppose their trampling down the Hierarchy, then press that Condemnation hotly, and advance it as highly as it were a young point of Faith; and yet when it lights on themselves (which happens sometimes, though not so often as they deserve) they slight and vilifie it, as nothing worth? *Poza* a Spanish Jesuite, that fine fellow, who made that excellent Creed printed before the *Mystery of Jesuitism* was commanded both by the Popes and his Generals Orders to appear at *Rome*, (which by the way Mr. *White* never was yet) and legally cited too to answer there for some extravagant Tenets; He flies for refuge to the Kings Council, and got his cause, already overthrown in the Roman Inquisition, to be reveiwed by that of *Madrid*; and there found Defence without either his or the State's, or the *Madrids* Inquisition, scrupling at all to cast off the heavy burthen of obedience to the Roman Inquisition, which the Jesuites, when 'tis for their turn, use to lay upon other mens shoulders. That abominable *Apology for the Casuists*, set out by the *Jesuites*, after it had been most deeply and particularly censur'd by almost each Bishop in *France*, and his Diocesan Assembly, was, for fear of too manifest shame, condemned at *Rome*, and yet was printed by them after wards, and defended both in *France* and *England*. *Stubrochius*, the disguised Jesuite, gives you the full allowance of the force such Decrees are to have in these words. *If nothing* (says he) *be particularly condemned, but the Book only in general forbidden, no wise man can de-*

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ny, but that the onely reason of its Prohibition is, that it was publisht against the rules of the Council of Trent. *Si nihil prorsus in eo singillatim configatur, sed prohibeatur generatim; nemo sapiens neget eo duntaxat nomine prohibitum fuisse, quod contra Regulas à Concilio Tridentino præscriptas editus sit,* which Rules (though in themselves excellent) are so unsuitable to the present circumstances of *England*, that very few Catholick writers can observe them; so that almost all the Catholick Books in English are subject to the censure of the Roman Inquisition, as well as Mr. *White's*, were there any peevish Informer uncharitable enough to prosecute 'em.

But you must think it was the *Jesuits* own case, else he had not been so candid; so that you see they deal with their Believers, as men do with little Babies, or Jack-dawes, they propose things for Bug-bears, or Scare-crows, which themselves fear not at all, but onely set up to fright others.

NINTH DEMAND.

WHether to press the obligatorinesse of this Inquisition's Act be not Schismatical in those pressers. For, since where a legal order is not observ'd in sending, accepting and enjoyning observance of Decrees, 'tis not to be expected all should act alike, it will follow that the more zealous and credulous, who think every foppery Faith, will quickly take fire and accept it, and discharge their zeal by spreading it to others, and railing at the Authour and the Readers of his Books; The more solid, discerning and intelligent persons, who know how to distinguish things, will carry themselves as formerly towards both the Author and the Books. Hence difference in actions and mutual animosities are apt to arise, and fierce ones too; in regard one party is made foolishly to believe all is Faith which their interessed Governours tell them: the other party conceive as high an indignation to see the Sacredness of Faith made ridiculous by such a blundering and confounding zeal in the simple believers, and paltry interest in the Teachers. Now, who

who sees not that the explication of this matter of Fact, and it's immediate consequences, speak direct spiritual breach, distance, difference, and disunion of minds, affections, words and actions, which sound schismaticalness enough in all Conscience.

The Result of all hitherto is this, that since this Condemnation is neither legally sent nor accepted, nor yet acceptable as the case stands; since it neither concerns Faith in the least, nor ought to concern *England*; since the thus pressing it is illegal breaking Order, and so Seditious, Schismatical, and disgraceful to our Faith, by rendring it ridiculous, 'tis evident that the pressers of it (and according to the degree of their knowledg their Followers who accept it) are neither good Christians, loyal Subjects, nor solidly Prudent Men; But desperately pursuing their own ambition, by flattering the Roman Courts in what ever precipices they engage themselves and others. And, if they be such, and it be not like they will amend, unless they and the world be told publickly they are such, I know no reason, why both Justice and Charity oblige me not to do it.

All hitherto is spoken in case the Condemnation has indeed issued from the Inquisition of *Rome*: But, what if any one should object that in all likelyhood it is none of Theirs, or at least a Surrepticious one. All I could say is, I have yet heard it onely from private hands; which though I am not bound to credit, yet it breeds in me a suspition of some such thing.

As for the Terms of the Decree it self should any except against them, that because the two Phrases, *Heretical* and *Erroneous in Faith*, signifie the same thing, one of them must needs be superfluous, and so not likely to proceed from that Court: I could answer, that, as among *Schollers*, Tautologies are blamable, so among Lawyers (such as the Cardinals for the most part are) nothing more ordinary then *Sinonima's* and Repetitions. Should he go on, and object the inconveniences of a *Disjunctive* censure, as that it neither con-

condemns nor absolves any point in *particular*, and so the world is never the wiser for it. I could reply, that where the Judges have too much work (as they must needs have who draw to their immediate cognisance almost all the spiritual business of the world) it saves a great deal of labour to forbid a Book in general, without undertaking the trouble of giving a particular reason for it, and though it would be a great happiness to be determinately instructed in the points for which an Author is censured; yet as to the common people, it sufficeth their Governours say, there are Erroneous Opinions in him, and therefore, unless you have permission to read prohibited Books, let him alone.

Should he again insist, That probably this Decree was not Authentick, because (in the Copie printed at *Rome*) the Authors Name is mis-written, as *Blachoi* and *Wilhi*; I could excuse it with saying, *Italians* are not well acquainted with the hard names of us *Tramontani*; Or should he urge the mis-spelling some Latine words, as *Quarela*, *Bucine*, *Authore*, *Texere*, I could think it might happen by the hastie zeal of the Sollicitor, without imagining the barbarous *Goths* had sackt *Rome* again. But should he say, there's false Latine in it, and offer to prove it by citing these suspitious words *Papæ* for *Papa*, *Institutiones*, for *institutionum*, *Joannem* for *Jona*; and then produce Authority that false Latine vitiates the Popes Letters. *Literas Papæ invalidas falsa Latinitas: De Rescript. c. Ad audientiam. Quia per tot manus transeunt, ut nullus in iis, si sint veræ, debeat error superesse.* I should be apt I confess to follow this known Rule rather then an Extravagant Copie of an inquisitionary Sentence; For though the Popes Letters and his Decrees in the Inquisition be not rigorously the same thing, yet the same inconvenience rising from either, (that is, a diminution of respect due to the Pope) the same Law is to govern both: Nothing being more common among the Canon Lawyers then *ubi eadem ratio, ibi idem jus.* In this mind therefore I shall presume to continue, till the all knowing and all-commanding *Society* shall propose to the World, as another new Article of Faith, that the holy Inquisition, (where the Pope sits, and in a Chair too) cannot err in points of Latin.

And

And yet all this is easyer to deal with, than one untoward objection that still remains, For should any fall upon the last lines of the Decree, and say, It cannot be believ'd by any who respects the Roman Inquisition, that it so threateningly should command a Man to clear himself, and never tell him in particular, *what this fault*; I am sure I should be shrewdly put to it to find an answer. And this is the clause I indeed fear may have been procur'd by the importunity of some busie *Jesuite*; who, should he meet with Mr. *White*, would scarce perhaps be able to bridle his headstrong zeal from running full drive upon him, and with open mouth cry out against him, Mr. *White*, you are accus'd and deeply censur'd, and that by no less than the Roman Inquisition; *Clear your self, why don't you clear your self?* Of what? answers Mr. *White*; I say, *clear your self*, says the *Jesuite*; 'tis lawfulness to ask of what? or to question Authority, you'l chop logick with the holy Inquisition, will you? No, but I would gladly be told my fault, replyes Mr. *White*, that I may know how to mend; and I hope you have so much charity as to wish it, and to put me in a way to it; Say you are sorry for your fault, says the insulting *Jesuit*, and believe us you are so fault: This is our way of governing both our boyes and men too, and 'tis against the best vertue, Obedience, to demand more. I but Sir (says Mr. *White*) by shewing me my fault, I may come to be made see the hainousness of it, and so be more heartily penitent. The very Spirit of an Heretick! cries the *Jesuit* amain; this man will not think he is in fault, except he be shown it: *Infallibility in matters of Faith* and *blind Obedience* have no reverence with him. Here now, were Mr. *White* one of their Bigots, hee might be sorry, though he knew not for what. But yet even that would not serve his turn, or relieve his sad case a jot. He is bid *clear himself*, and heavily threatned if he do not. Now, since *clearing* is an Action, and Actions use to light upon particulars (for none can build an house or write a line in common) and in our case this *clearing* must either be perform'd by denying the books to be his, which were an open falsehood; or by justifying, or retracting

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ing those blameable Propositions, both which are impossible without knowing first the particular Propositions to be so justified or retracted, 'tis manifest hee is commanded impossibles, and yet he is threaten'd shrewdly unlesse he perform them. The exacting brick without straw was mild to this. That was possible to be perform'd by other combustible matter, this impossible to any but a Conjurer. The non-performance of that was threaten'd with onely temporal penalties, this with spiritual: That lighter, coming from the hand of an Heathen and Tyrant; this a thousand times heavier, pretending to come from the Authority of Governours, whose duty 'tis to put the erring into a way of amendment. What a disrespect then is it, towards the Inquisition, and the Pope, in them, who dare impute such an uncharitable procedure to those prudent personages.

After another fashion were the *Jesuits* Books, and that in true Latin too, lately condemn'd; of which I doubt they speak very seldom, and very gingerly to their Devotes: several Lists of particular errors were collected out of their Authors, and diligently conferr'd with the books themselves, and this in almost every Diocesse of *France*, and at last the whole *Apology*, written by the Jesuits in defence of those errours, not onely condemn'd by the Bishops and Diocesan Clergy there, but by the Roman Inquisition too, notwithstanding all their power in that Court, which they stretcht to the utmost. Some few of these kind of Errours I have here, onely to give a taste of the rest, transcrib'd; As

That I may kill a man to prevent his giving me a box on the ear, or a stroke with a staff; and if he have struck me, I may kill him though he fly from me.

That an Ecclesiastick or Religious man may kill him who shall attempt or but threaten to take away his honour by slanders or calumnies.

That 'tis no Simony to give or take any thing for a Benefice, if it be given or taken as a motive, not as a price.

That an Astrologer, if he have only consulted the stars, is bound to restore the mony he has received; but not, if he have taken the pains to conjure, and the thing be come to pass by the Devils Art.

That a man is neither by the Law of nature, nor any positive Law, oblig'd to restore what he has receiv'd to give an unjust sentence, or to commit Murther, or Adultery.

That to hear two halfs or four quarters of a Masse at once (which in case where many Masses are saying at the same time) satisfies the Precept of the Church.

That he who keeps a Concubine is not to be deny'd Absolution, though he will not put her away; if he say, he pretends not to sin with her, and that the case be so, that without her his life would be but melancholy.

That probably it is no mortal sin to impose on another a false crime in defence of one's own honour; which of all the rest is in my opinion the most horrible, as stubbing up by the roots all charity, and veracity out of the hearts of all the world.

These, among many more of the same kind, were particularly condemn'd and recondemn'd in *France*; and lest you should doubt their *Apologies* being condemn'd at *Rome* too, wherein all these are defended, go on and read the Copy.

Thursday 21 *August* 1659.

In the General Congregation of the Holy Roman, and Universal Inquisition holden in the Apostolick Palace at St. Mary the Greater before his Holinesse Pope Alexander 7. *and the most Eminent and most Reverend Cardinals of the Holy Roman Church, deputed by the See Apostolick, Inquisitors General against Heresy in the whole Christian Commonwealth.*

His Holiness Pope Alexander 7. *by this present Decree prohibits and condemns the Book entitled* Apologie for the Casuists, &c. *and wills that it be held for condemn'd and prohibited. And his Holinesse further commands that none of what degree or condition soever, though dignified with special or even most special Qualification keep or read the said book; nor presume to print, or cause to be printed, as well under the Penalties and Censures, contained in the Holy Council of* Trent, *and in the* Index *of prohibited Books, as others to be inflicted at the will of his Holyness: But whoever now hath, or shall hereafter at any time have the said Book, shall under the same penalties be bound to deliver it up to the Ordinary, or the Inquisitors.*

And

And now what Substantial difference do you find betwixt this Censure, and that against Mr. *White*; all I can see, is only the precept to clear himself; which, for want of a particular charge, seems to have little legal signification; so that as to the general Censures of *Rome*, the Jesuits have tasted of them, as well as Mr. *White*: and as to particular Ones of other places, far more in the proportion that almost all *France* and *Lovain*, exceed in Learning and Authority the single pitiful University of *Doway*; which clearly argues Evidence against the *Jesuits*, and against Mr. *White*.

My last exception, and which makes me confident those words of *accurate examination* mentioned in that paper, are either of course or falsifi'd, and so, not arguing an Act of the Inquisition, is, that I see plainly they were so far from accurately examining the Books that they never lookt so much as into the Titles; but have most strangely mistaken and Condemned for a Book of Mr. *White's*, one that was writ against him by another Authour; and hath *Authore I. S.* on the Title-page. Mr. *White* writ *Statera Morata*; Another writ against one part of it, and entitled his book *Statera Appensa*; Mr. *White* reply'd, and call'd his Reply *Statera Æquilibrium*. Now, these accurate Examiners, which this paper tells us of, examin'd so accurately, that they mistook one Book for another; nor onely *disparate* Books, but *opposite* ones; that is, the *Objection* for the *Answer*; nor needed they look far to have avoided the mistake, had they but us'd the patience to have read quite thorough the Title-page before they condemn'd the whole Book, it had been sufficient to have prevented their errour. Is not this enough to disgrace the whole Processe and Pretence. Nor can they shelter the mistake by *Æquilibrium's*, being bound in the same with *Appensa*; For had all the Treatises there been Mr. *White's*, or at least Mr. *White's* the first which entituled the Book: it had been some colour; but, when 'tis known *Appensa* was writ by another Authour, who shew'd it to divers Ecclesiasticks of credit in the first foul Copy, constantly own'd it himself, and sent one of his Copies to the Internunce of *Brussels* before it was printed, and had the two first Letters

of his name put in the Title-page challenging it, which Letters were no way competent to Mr. *White*, 'tis too evident the *accurate* Examiners read not, nor car'd to read the very Title-page thorough, but condemn'd at a venture they knew not what. And was it not, think you, a laudable piece of service in that zealous Promooter who thus misinform'd the Inquisition, if this Censure truly proceeded from It? Or, if it be counterfeit, is it not an intollerable impudence to father such grosse mistakes on so diliberate and prudent a Tribunal?

These are my Reasons why I conceive no true respecter of that Inquisition will blaze this Act for Theirs. Other Exceptions too perhaps might be made, but I desire to publish no more than I hear already reflected on.

I onely add this word, and conclude, were this truly the Roman Inquisition's Act, were it legally sent, legally received and promulgated here in *England*, and binding according to it's full Import; when all's done, it can onely command those Books to be look't on as *prohibited*, that is, not to be read without Licence; which, who in *England* either needs, or at least may not easily have, nay, to read even those written by profest Hereticks, and that too against Catholicks. Yet this is all the wool got by this great Cry.

FINIS.